THE

UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Mrs. ORMISTON CHANT.

Mrs. Laura Ormiston Chant, born at Chepstow 1848, well-known as an English social and political reformer, was, as Miss Dibdin before marriage—a school teacher, and afterwards a nurse in a London hospital. Greatly influenced by the preaching of the Rev. Stopford Brooke, her religious views became much broader than those expressed in orthodox doctrines. She married Mr. Thomas Chant, a London surgeon, and has four children. In the movement for the emancipation of women, and as an advocate of temperance and social purity, and in various spheres of religious and public activity, Mrs. Chant is in much demand, and is a speaker of more than ordinary pathos and eloquence. Her theology is admittedly Unitarian, and she is connected with the National Unitarian Temperance Association. But she preaches and lectures with much acceptance for nearly all religious denominations. In the Parliament of Religions at Chicago some years ago, she took an active part. On one visit to America, within a period of 18 days, she addressed thirty-one meetings, and travelled 2,600 miles. In 1895 her social purity campaign in London, including a determined attack on music halls, aroused widespread attention. She has been a speaker at Unitarian Conferences on great occasions, and usually makes a powerful and lasting impression on her hearers.

Oh, sweeter than the marriage-feast,
'Tis sweeter far to me
To walk together to the kirk
With a goodly company!

To walk together to the kirk,
And all together pray,
While each to his great Father bends—
Old men, and babes, and loving friends—
And youths and maidens gay!

—S. T. Coleridge.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil which gradually determines character.—George Eliot, in "Romola."

As to Jesus, Unitarians find it impossible to think of him as Almighty God, and after a careful study of the records they find the proof of many of the marvels attributed to him inadequate. But as they read the New Testament they are thrilled by his words and life.—S. M. Crothers, D.D.

While by the orthodox, Christ is exclusively represented as dealing with God on behalf of men, winning him over by his sufferings, we (Unitarians) represent him as dealing with men on behalf of God, winning them to love of the Infinite Holiness.

—Rev. Jas. Harwood, B.A.

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way. —Pope.

God—All in All.

A fire mist, and a planet,
  A crystal and a cell;
A jelly-fish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty,
  And a face turned from the clod,—
Some call it Evolution,
  And others call it God.

A haze on the far horizon,
  The infinite tender sky;
The ripe, rich tints of the cornfields,
  And the wild geese sailing high;
And all over upland and lowland
  The charm of the golden rod,—
Some of us call it Autumn,
  And others call it God.

Like the tide on a crescent sea-beech,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in,—
Come from the mystic ocean,
  Whose rim no foot has trod,—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;
The million who humble and nameless,
  The straight, hard pathway trod,—
Some call it consecration,
  And others call it God. —W. H. Carruth.

How I became a Unitarian.

By the Rev. H. RAWLINGS, M.A.

I was in the Society of Friends up to the age of 26, and was at Friends' Schools as pupil and teacher for nearly 20 years. The dominant influence in the Society was then that of the Evangelicals; and, when I was at the Flounder's Institute (then at Ackworth) preparing to be a teacher, Moody and Sankey, who were visiting England, were among our great religious lights. The Principal (now an Anglican clergyman), the tutor (Mr. E. Worsdell, afterwards author of a broad-minded little book, "The Gospel of Divine Help," and now a "liberal" Friend), and we students used to join with the Primitive Methodist Minister of the place in holding open-air and other Mission Services in the surrounding villages. The students led the singing, some also preached. We were all earnest in our way. Yet looking back upon this time, I can see that I never believed the "Evangelical" theology with any firm assurance. I tried to believe it, but I was troubled and perplexed rather than convinced. By nature I was disposed to ask reasons for things, and to inquire into the logical connection betwen the various parts of any system. And I could not fit "Evangelicalism" to my mind. I had to go through much spiritual wrestling, however, before I discovered this; for I supposed doubt to be a terrible sin, and I had to press forward to the light without assistance from others. This took me some years. As time went on I read Carlyle's "Sartor Resartus," and found him a great enlightener and consoler—also some of Emerson's Essays, especially "Self-Reliance." But it was only when, after three or four years of teaching, I went to study in London and plunged into such subjects as Logic and Psychology, that I understood my own thoughts and feelings, and learned to trust them. The result was a very strong reaction from the "orthodox" theology—in fact, for a time, pure agnosticism. But I was very happy. I felt that I had thrown off a great incubus, and the sense of freedom and clearness in matters of thought was delightful.

The question soon arose, however—what was to be my course in the future? I saw that my new opinions must sooner or later exclude me from Friends' Schools, and that even in other schools I must be reserved about them. But I wished to communicate my light and my joy to others. And, in fact, I began to think of working towards some position in which I could express my thoughts and feelings upon religious questions freely. But what position? And had I anything positive enough to teach?—anything constructive to take the place of that which I would destroy? I often asked myself what I should say about the great questions of life and death and conduct, if I were face to face with men and women desiring to think the best thoughts upon these subjects. To anticipate, it was ponderings of this kind, repeated often and influenced by reading and experience, that made me a Unitarian. As yet, however, much was very dim. But I had health and hope, and I could wait. At the urgent request of a friend, I even went again to a Friends' School to teach, but only after candidly stating my views and being excused religious teaching. This arrangement was repeated later on at a Congregationalists' private school. It was while there that, through a friend who knew my wishes, I was offered the pulpit of the Free Protestant Church at Graaff Reinet, Cape Colony. The Cape "Free Protestants" were like the English Unitarians, of whom I had, meanwhile, learned something, and I accepted the post. The next step—to the Unitarian Churches of England—was, of course, easy.

I have never regretted any part of the development thus briefly described. I feel that I have been truer to the great Quaker principle of obedience to the Inner Light, or Holy Spirit, than if I had remained a Quaker. While a Friend, I (as most modern Friends) little knew how Unitarian many writings of the Early Quakers were. I did not know that Penn's "Sandy Foundation Shaken" is a most trenchant Unitarian argument (actually re-printed by the Unitarian Association), and that his "General Rule of Faith and Practice" cuts at the root of Biblical authority.

Unitarian History—(continued).

CHAPTER IV.

THE FATHERHOOD OF GOD.

The history of the Unitarian doctrine of the Fatherhood of God, how it came, includes the history of man's idea of God. All men have a sense of dependence on something outside of themselves. Out of this grew the idea of God. And man's idea of God developed according to his growing experience. At first God was thought to be like a human being, only more powerful. The notion of Him was what is called anthropomorphic, or of manshape, with passions like a man, pleased or vexed, kind or revengeful like men; leading men into battle against their enemies, and giving them the victory if pleased with them, or covering them with defeat and disaster if offended. Just as the head of a tribe or nation was looked up to as the father of his people, so the god of a tribe or nation came to be worshipped as Father. Jehovah, the national God of the Jews, was called "Our Father," but not always the Father of all men. Only in the time of the later prophets with their more lofty ideas did the Jews learn to think that Jehovah was the only God and the Father of all the nations of the earth. The Aryan peoples regarded Dyaus-pitar as "heaven-father," and with the ancient Greeks Uranos —the blue sky—otherwise Zeus-pitar, or Jupiter, was called the Father of gods and men. But the Greek conception of Zeus or Jupiter was not equal in moral grandeur to that of the Jewish Jehovah. Jupiter was fickle, jealous, envious, and unjust, as conceived in the early Greek mind, and as transferred to the popular theology of the Romans. Jehovah was unchangeable ("I change not,"—Mal. iii., 6), and perfectly just and equal in his ways ("Are not my ways equal?"—Ezek. xviii., 29), and the Father of all ("Have we not all one Father? hath not one God created us?"—Mal. ii., 10). In such ancient literature as the hymn of Kleanthes to Zeus there is evidence that pagan thought developed towards this more exalted view of God as a benevolent Being, and as the Father of all mankind.

But it was in the teaching of Jesus of Nazareth and that of his most influential interpreter, the Apostle Paul, that the idea of the Divine Fatherhood attained its fullest and richest expression and its most universal application. Jesus taught that God is no respecter of persons, that he loves his enemies, that he sends his blessings on those who are evil and those who are good, on the just and the unjust; that not even a sparrow falls unnoticed to the ground by him, and that he takes such an interest in every man that every hair of his head is numbered. This intimate relationship of God to every human being is illustrated in numerous incomparable parables. He is the forgiving parent to the returning prodigal, the Good Shepherd seeking every lost and wandering soul until found and restored, and his will is that not one shall perish. This love is not for this life only; in heaven there is joy among the angels of God over every sinner that repents. The Apostle Paul was quite as emphatic on the universality of the Divine Fatherhood embracing all men and lasting for ever. He quotes and approves the words of a Greek poet declaring men to be God's offspring, asserts that "we are the children of God," and declares that nothing either in things present or things to come shall be able to separate us from his love.

In the early church the admixture of the conflicting doctrines of Pagan philosophy and the incorporation of some of them into Christian teaching obscured much of the best that was in the original gospel of Jesus, but the conception of universalism persisted in some of the heretical sects, including the Gnostics and the Manicheans, and later amongst the Albigenses, Waldenses, and the Lollards. Many of the most eminent of the Christian Fathers, including Clement of Alexandria, Origen, Basil the Great, and Jerome; and later, men like Scotus Erigena, Abelard, Zwingli, and their followers, helped to carry this conception of the Universal Fatherhood beyond the Reformation time into the Unitarian and Universalist movements which developed in England and other parts of Europe, and subsequently in the United States of America. Even Isaac Watts and John Wesley went ultimately beyond Arminianism in their protest against Calvinist exclusiveness, and showed themselves in favour of the Universalist conception that all will be saved. Mayhew, Chauncey, Belknap, in America, and Joseph Priestley, and his co-religionists in England helped on that rapid recoil, from the partialist Augustinian and Calvinist theology which recoil found its powerful expression later in Channing, Theodore Parker, Martineau, the "New Theology" of Henry Ward Beecher, and the preachers of a "New Orthodoxy" on both sides of the Atlantic.

It is a return to the beautiful conception of the Divine Fatherhood which Jesus taught, and which has been so long obscured; and its complete adoption means the casting aside of every idea and doctrine that puts any limit whatever on the Father's love. The modern conception of human solidarity —that mankind is all of one piece, and that none can be saved from evil unless all are saved, is favourable to a glorious awakening to the wonderful riches of love for all, implied in this Unitarian doctrine of the unlimited and imperishable Fatherhood of God for every human being everywhere.

Thus has the idea grown in men's minds as they themselves have grown into a larger vision of perfect life.

(Next Chapter: "THE DIVINITY OF MAN.")

A PRAYER OF SOCRATES.

O Beloved Deity, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such wealth only as a prudent man can either bear or employ.*

The Unitarian Outlook.

All truth that has ever come to the world is, as far as it goes, a revelation of the divine. When the astronomer studies the heavens to find out the true system of the stars, he is entitled to say with Kepler, "O God, I think over again thy thoughts after thee!"

All truth is from God, as all light is from the sun. Gas-light, electric-light, the light of the wood fire or of the coal in your grate, the gleam of the diamond—all is sunlight, no matter through what medium it may come or in what country it may be seen. So all truth is God's truth, whether it be called Pagan or Christian. All truth that bears on the culture of the human soul, the development of human life, is part of the unfolding revelation of the divine. It is infallible, in so far as it is demonstrated to be true.

God comes as fast as the world is able to receive him. He comes to the mind as truth, into the heart as love, and into the character as righteousness.

Is it not good news to the world to believe that God is the Father of every child that has ever been created, has never for a moment forgotten his love, but that he is ever leading and lifting every one in his struggle toward the higher and the better life?

We believe it to be scientifically settled—that is, established by the scientific relation of God's truth—that there never has been any fall of man. Rather do we place, as the corner-stone of the theology of the future, the ascent of man!

"Now are we sons of God, and it doth not yet appear what we shall be!" We believe that God is progressively incarnating himself in the human race. So, in all that is beautiful, all that is true, all that is tender, all that is high and fine in the human race, from the first day to this, has been so much of the presence and gracious power of God.

Dr. Lyman Abbott, of Plymouth Church, the editor of the "Outlook," said some years ago, that he did not believe there was any difference in kind between God and Jesus *and man.* He believed that man was God minus infinity, and God was man plus infinity. Our conception of Jesus is that he is divine as man may be divine.

Perfect man is that which Jesus has pointed out as the ideal for all of us to seek to attain. "Be ye therefore perfect as your Father in heaven is perfect."

M. J. SAVAGE.

Do we want more than the Fatherhood?

Is there any spiritual need which this simple doctrine will not meet and satisfy? If God really be "our Father," how is it possible that we should require more? I well remember the shock it was to me, the first time that an eminent Evangelical minister said to me that God was so far off that men needed a Divine Christ whom they could approach more nearly in their worship. God far off! I could understand a heathen saying that. But how in the world could a man who professed to be a minister of Christ say that? Was not the whole burden of the teaching of Jesus that God is "our Father," and did not he use that symbol as expressive of God's nearness to us all, his tenderness, his kindness, his accessibility, the reality of the communion between him and his children? It seems to me that they who base their belief in he deity of Christ on the necessity of his deity because God, the Father, is "so far off," start in their Christianity by ignoring the word of Christ and denying the first and greatest of Christian truths.

Is there any situation in human life in which the doctrine of the Fatherhood of God as Jesus preached it, IF REALLY BELIEVED, should not be all that the spirit of man requires? Are you in sorrow or distress? What comfort equal to laying your head on the Father's breast, realising the divine love by which you are encompassed? Are you in sore anxiety? "Behold the birds of the heavens, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they? . . . If God doth so cloth the grass of the field, which to-day is, and to-morrow is cast into the oven, should he not much more clothe you, O ye of little faith?" Are you in dire temptation? Has not Jesus taught you to go straight to your heavenly Father, and pray, "Lead us not into temptation, but deliver us from evil?" Does remorse for wrong-doing gnaw at your heart? Arise, and go to your Father. For has not Jesus told how "The Father" saw the returning prodigal while yet a great way off, and "ran and fell on his neck and kissed him," and drew him into his childhood's home and rejoiced over him exceedingly?—("Back to Jesus" R. A. Armstrong, 1s.)

Use of a Church.

"Are we not under a radically false idea of the reason for the attachment of any one to a religious society? We are apt to think that we join a church for the sake of the private benefit of encouragement in our opinions, which we can get out of it. The liberal thinker has been very hard upon the orthodox believer, because of his selfishness in addressing himself so exclusively to his private, individual salvation. But has the liberal thinker been less selfish with his conception of the Church as intended only for his entertainment or advantage? The orthodox believer has spent untold treasure of gold and precious life to redeem the heathen world. Has the liberal thinker done as much to make others the sharers of the joy which he has found in the high thoughts and generous hopes and fair ideals which make up the sum of rational religion? When these things are considered seriously, it may well seem extremely doubtful whether our liberals and radicals are justified in 'forsaking the assembling of themselves together as the manner of some is.'"—Rev. J. W. CHADWICK.

He most lives
Who thinks most—feels the noblest—acts the best.
—Bailey.

Literature.

"Endeavours after the Christian Life"—discourses by James Martineau, LLD., D.C.L., D.D. First Series, 288 pages, 6d. net. British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.

This is a fine example of propagandist enterprise. Twenty-two sermons by one of the greatest sermon writers and preachers of modern times, and these from the viewpoint of reasonable religion. There is a short preface, partly biographical, in which the editor of this cheap edition rightly says that "the 'Endeavours after the Christian Life' take rank among the great books of religion," and the reader is reminded that T. H. Huxley carried a copy of them with him on his voyage to the Southern Seas. There ought not to be any professing Christian that speaks the English tongue unacquainted with these discourses; still less any Unitarian Christian. All men are on the voyage across the ocean of life, and a copy of such a book as this, well read and clearly understood, is just the thing for making the passage more glorious.

"Let's Play the Game," by Eustace Miles, M.A., 1/-, post free 1/2; "Life's Colours," 1/6, post free 1/8; and "Life's Orchestra," 1/-, post free 1/2, by Hallie Killick (Mrs. Eustace Miles), from Eustace Miles, M.A., 40 to 42, Chandos Street, London, W.C.

The first of these books is a treatise on the Anglo-Saxon sportsmanlike spirit, and in the 112 pages of matter there is a large amount of sterling common sense concerning the work and play of human life. The principle of "Play the Game" fairly is applied to everything in human conduct—to religion itself. Mr. Miles says, amongst other things:

"We want to see and feel and know and realise that God has all the best qualities, and surely, surely from these ideal attributes we cannot exclude 'fair play.' Then, and not till then, when we believe that God's ways include fair play, we shall genuinely pray to God to guide us."

"This is one of the first steps—perhaps it is the last step also—in the religious life (I mean in what all will agree to be the healthy and happy and helpful life): to be absolutely convinced that God invariably is whatever we should like the very best men and women and ourselves to be—and this involves the idea of 'players of the game.'

"Does not that suggest, by the way, a new type of prayer, rather than the shrinking by the coward who yelps 'Let me off'—the facing of the earned results by the Anglo-Saxon who demands "My score according to my skill and fairness and practice: that is, according to my play'?

"Is this sacrilege and blasphemy, this view of Providence as a fair Power? How ridiculous! Can anything be too sacred to be tested by our standard?" (pp. 66-68). These quotations indicate the spirit of the book throughout. Mr. Miles is as good as a moral teacher as he is excellent in athletics and in food reform.

"Life's Colours" consists of very suggestive chapters on the lights and shades of life, the influences and meaning of colours, of life's pictures, sunsets, and rainbows. Most people have their grey and drab days, their red-letter days, their occasional brown study. And now there is the new scientific treatment of disease by the use of light and colour. There is more significance in these things than we usually dream of. Readers who are "off colour" would profit much by the perusal of such a book as this. Even if every statement it contains need not be taken as gospel, these pages are sure to provoke helpful thinking. "Life's Orchestra" fulfils a similar purpose as a book on the significance of sounds: the music, discords, and harmonies of life. We are all part of a great orchestra, only too many of us are out of tune. As Helen Mathers says in the preface: We can all hearken to the trumpets, to the drum and the fife, "but once we begin to distinguish that under-melody, full of the tragedy, the pathos, the humour, and the joy of life, we enter into a new and greater kingdom—the kingdom of humanity." In a very chatty and sketchy way, that is interesting and informing, Mrs. Miles says much that needs to be said and pondered.

The Free Age Press publishes a wonderful collection of "War Pictures" by Emile Holarek, an album of 17 pictures, large size pages, with appropriate readings on the subject from Tolstoy and others, for one penny nett, 2d. by post, intended to turn people against war, and quantities of copies are supplied at special terms. (Free Age Press, Christ Church, Hants).

"Was Jesus God?" a sermon by the Rev. John Barron, Tavistock, on the Rev. R. J. Campbell's "New Theology"—may or may not be for sale. No price is given; but to say that the sermon is interesting and well worth reading would be scant justice. It is more than that, and deserves wide circulation. Mr. Barron points out, truly, that many years ago Spurgeon raged against the "New Theology" and called it "New Rubbish," which, though a characteristic Spurgeonite expression, was not true.

The Bishop of Burnley has been preaching on the "Unitarians," and has spoken of them in terms of high appreciation. "He pitied the man who, after reading a volume of prayers by Dr. Martineau, could refuse to him the name of Christian."

In a discourse on "The Eminent Dead" of the year 1906, delivered at Hartford, Connecticut, U.S.A., the Rev. J. T. Sunderland, M.A., spoke of Ernest Howard Crosby, of New York, and of Professor Albert Reville, of Paris, amongst other illustrious persons recently passed away, saying of Crosby that he was a dreamer who nobly tried to make his dreams come true, and of Reville as one in whose death Unitarianism loses one of its most honoured leaders.

For All or None.

By the Author of "Randal's Principle."

CHAPTER II.

Ralph Rendel was in disgrace. He had put awkward questions to the minister, and the old-fashioned members at the chapel did not like it. They met him now with cold looks. In whispered conversations together they spoke of him as a heretic. But Ralph was not entirely without sympathisers, as was clear in what Will Smeeton had said to his sweetheart, Ruth Colton.

Ruth Colton's father was wrathful about it, and one day, when he met Ralph in he street he reproved him.

"Why, Mr. Colton, I am surprised at you going on with me like this. You are a warm-hearted man yourself. If you could snatch a little child from the burning you would do it as readily as anybody. You would not stop to ask if it was one of the 'elect' or not."

"Oh, wouldn't I?" said Colton. "Do you think I would go against God's will and try to save a child from hell that God ordained to stop there? Is it for us to set aside the 'Divine Decrees' and say who shall be saved? No, my word, I should think not!"

"But we may think that is a 'Divine Decree' which is no such thing," said Rendel. "We do not know all the mind of God, and we may find that we have made mistakes about his decrees. When they brought children to Jesus did he stop to ask which were of the 'elect,' and which not? But he blessed them and said 'Of such is the kingdom of heaven,' and he made no distinctions between them. When he said: 'It is not the will of your heavenly Father that one of these little ones should perish,' he was speaking of the children without exception. And what I meant about you is that you would be as ready as anyone to rescue any child from a burning house, and you would never think of pausing to ask: is this chosen for salvation or for condemnation?"

"Perhaps in the excitement I might forget to think of such things, as carnal-minded men do," replied Colton. "But we ought not to forget. Just think how your idea of everybody being saved would upset all our doctrines. Why there would be no religion left. All the 'five points' would be gone, and then where should we be?"

Just then a queer thing happened. As they stood John Trent, the fireman, was coming down the street. He approached quite near, and was stopped by a woman and a boy. The woman said to the boy: "Davie, this is the good man who saved you from the fire; what have you to say to him?"

Davie looked up at John Trent, and John looked down awkwardly at the lad, and Davie said:

"Thank you, Mr. Trent, for carrying me out of the fire; thank you very much."

"Oh, it's all right my lad, you'd do as much for me if you could."

"But we all thank you very warmly, Mr. Trent. It was very noble of you. See, even Laddie is coming to thank you," said Davie's mother.

And just at that instant there came running to them the dog, who, as soon as he reached them, expressed himself to Trent with the wildest manifestations of delight, wagging his tail, barking with excited joy, licking Trent's hands, and showing in every possible manner his unbounded pleasure at the recognition of his deliverer.

Mr. Colton and Ralph Rendel saw it all, and heard everything that was said.

"John Trent did not ask whether Davie was a good boy or a bad one before he saved him; he did not think whether he was one of the elect or chosen," said Ralph, "but he just saved him. And that's what I think God will do."

"No, no, Ralph. That would be giving sinners an equal chance with the saints. Why should we be good, and fight against sinful cravings, if saint and sinner get treated alike? It is most dangerous for you to talk like that. I cannot believe it. Where do you get such ideas from, Ralph?"

"I've been reading some of Henry Ward Beecher's New Theology," was the reply.

(To be continued.)

Religion for Young People.

By the Rev. J. A. PEARSON.

IDEAS ABOUT GOD.

One of the reasons for keeping your Bibles handy is that you will be able to see for yourselves that different men had different ideas of God. Reference has been made to this already. Let us look at the matter a little more closely.

If you read the book of Amos, the herdman of Tekoa, you find that in his view God is a god of holiness and righteousness, and is not pleased with Israel. The observances of religion are kept, but the rich have dealt unjustly with the poor, and a day of reckoning will come. Read Hosea, and God is pictured as merciful. Israel is unfaithful, but God is merciful to the unfaithful. "I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings," is the thought ascribed to Him, while to the people is given the practical advice: "Sow to yourselves in righteousness, reap according to mercy."

It may not be commonly admitted, but the general bearing of men indicates the idea that mortals have at least a temporal advantage over God; that they can consider Him or ignore Him as they choose, put Him off with recognised services of praise while they work their own will. The purpose of earnest teachers, full of religious conviction, has ever been to show that there is personal contact with God, and, on His part, a recognisable demand for the best there is in man.

For example, Jacob found out that he could not escape God, but he still thought that he could drive a bargain with Him. Joseph believed in God, and that to satisfy Him he must live an honourable

life. He was not afraid to report his brethren for their shortcomings, and, when he found himself in Egypt, this real sense of what God required of him made evident his worth to his master.

The Ten Commandments fill out more in detail the idea of what God requires of all men. He is also regarded as a judge to whom belongs vengeance and recompense; He is jealous and stern. In the first two chapters of Genesis, God is represented, on the one hand, as an omnipotent creator, and, on the other, as a benevolent friend of man. Look in Micah, and you find Him represented as one who loves justice and mercy. Everybody ought to know these words:

"Wherewith shall I come before the Lord, and bow myself before the high God? . . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"

Along with these should be known the summary which Jesus made of the Ten Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbour as thyself."

Ideas about God are not enough in themselves. Religion is more than theology; it is a matter of conscious union and daily practice.

Notes and News.

The "New Theology" agitation spreads. Many Unitarian ministers, as well as some of the orthodox, have been busy preaching on it. Crowded congregations have in many instances flocked to hear Unitarian preachers on the subject. It does not seem likely that, as a Wesleyan minister said the other day, this "New Theology" will fizzle out in a few months. The Lancashire and Cheshire Congregational Union, which had invited the Rev. R. J. Campbell to be the special preacher at its forthcoming assembly, have reconsidered that engagement and decided not to cancel it.

Mrs. Lewis, hon. secretary South Wales Postal Mission, has shown clearly by her contribution to the local press that the "New" Theology" is what Unitarians have taught for generations; and this she does by quotations from prominent Unitarian preachers of England and America.

American Unitarians are celebrating the centenary of the birth of the Unitarian poet, H. W. Longfellow, Feb. 27th, by special courses of sermons and lectures, and in other ways. We in England do not forget.

The Revs. Wallace and Warschauer, joint editors of "The Message," whose teachings differ but little from Unitarianism, have been candidates for admission to the London Board of Congregational Ministers, and their application has been rejected. Quite right, too.

The Rev. R. J. Campbell and other promoters of the proposed Society for the Encouragement of Progressive Religious Thought intend to explain their aims in the April number of the "Hibbert Journal."

At Hull, the secretary of the local Congregational Union has made a protest against the attendance of a Congregational minister at the welcome meeting of the new pastor at the Unitarian Church, in a representative capacity.

An orthodox minister at Chester says there will be no place in heaven for Unitarians..

Ald. Thomas Holt, J.P., ex-Mayor of Bury, Lancashire, and for long the superintendent of the Bank Street Chapel Unitarian Sunday School, died on Feb. 7th at the age of 75.

The Right Hon. James Bryce, M.P., the new British Ambassador to the United States, married a daughter of the late Thomas Ashton, who erected the Flowery Field Unitarian Church, Hyde, and who was second in benefactions only to John Owens himself as a founder of Owens College, now Manchester University.

A series of special lectures on Unitarianism have been delivered at Doncaster, including as lecturers the Revs. John Ellis, J. Page Hopps, Chas. Hargrove, E. Ceredig Jones, and Dendy Agate. Mr. Hopps took as his subject "The City Temple (R. J. Campbell's) Theology and Ours," in which he said that the teaching of Mr. Campbell was mainly what had been taught and proclaimed by Unitarians for about a century, though these statements have perhaps never been made in exactly identical terms. He then compared some utterances of Mr. Campbell with the dogmas of the Westminster Confession of Faith, belief in which is obligatory on the minister and the members of the City Temple, and touched on the question of casuistry involved in the preaching of heresy in a church solemnly consecrated to the strictest orthodox belief and worship.

The North Cheshire Unitarian Sunday School Union, at its last meeting, made a presentation to Mr. Albert Slater, of Hyde—of a beautifully illuminated address, in album form, along with a set of silver fish knives and forks, in appreciation of his 20 years' service as hon. secretary.

QUESTIONS, WITH ANSWERS.

"What is the use of giving in one's name as a member of the congregation?"

You support what you find helpful to yourself, and what you feel must be good for others; you have a vote in the choice of officers and in the business arrangements, and you become known to the minister as one of his congregation.

"How can I help the Sunday school?"

By attending myself, or by becoming a teacher, or by sending my children punctually and regularly to the school.

"How can I make use of the 'Calendar?'"

By keeping it in some place where I can easily consult it, and by looking at it, from time to time, to see what is going on, and thinking how I can help things along. Any one who wishes to add to the number of attenders at the Sunday services may best do so by taking several copies of the "Calendar" and giving them to friends and acquaintances who "go nowhere" and inviting such to come with them to chapel.

Definitions—Religion !

It will be easily perceived that Religion means at least two very different things. When we speak of the Jewish, or the Christian, or the Hindu religion, we mean a body of doctrine handed down by tradition, or in canonical books, and containing all that constitutes the faith of Jew, Christian, or Hindu. . . . But religion is also used in a different sense. As there is a faculty of speech, independent of all historical forms of language, there is a faculty of faith in man, independent of all historical religions. If we say that it is religion that distinguishes man from the animal, we do not mean the Christian, Jewish, or Hindu religion; but we mean a mental faculty or disposition, which, independent of, nay in spite of sense and reason, enables a man to apprehend the infinite under different names, and under varying disguises.—(Max Muller.)

Fifty years or more ago it used to be customary to classify religion under two heads. If it be reached by reflection on the order of the physical and moral world, it was called "NATURAL religion"; if it arises without conscious elaboration of thought, and is assigned to immediate communication from the Divine Spirit to the human, it was called "SUPERnatural religion." (Jas. Martineau.) Advanced thinkers, however, have long felt this distinction to be unwarranted, and it is falling into disuse.

The origin of the word "Religion" is uncertain, being disputed by ancient writers themselves. According to Augustine and others, and to the common modern view, it is derived from the Latin "re"—back; "ligare"—to bind. (Century Dict.) Hence it means "that which binds one to goodness, or to God (R. A. Armstrong); and until we know and feel that we are so bound or related to God, we have no religion; we have only a belief about God.

Here are some definitions:—

The belief in an Everliving God, that is, a Divine Mind and Will, ruling the universe and holding moral relations with mankind. . . . To me Religion—in its very essence—is a conscious relation between the human Personality and the Divine.—(Jas. Martineau.)

The recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance and service are regarded as justly due.—(Century Dict.)

By Religion I mean the knowledge of God, of His will, and of our duties towards Him.—(John Henry Newman.)

Man's quest for God and experience of Him.—(R. J. Campbell, M.A.)

Religion is man's effort to get into right relations with God.—(M. J. Savage, D.D.)

It is the art of being and of doing good.—(John Caird, 1855.)

Pure religion and undefiled before our God and Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the World.—(James i., 27.)—CENTONARIUS.

Postal Mission Work.

By Miss FLORENCE HILL,

Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

We are glad to be able to state that Mrs. Crompton, of Rivington Hall, Lancashire, will be one of the delegates representing the Central Postal Mission and Unitarian Workers' Union at the forthcoming International Conference at Boston, U.S.A. Mrs. Crompton is not only active on Social Reform, but has for many years done excellent work in connection with the North and East Lancashire Postal Mission, of which she is the hon. secretary. Mrs. Crompton has just been making out her annual report, she writes that during 1906, 53 persons had applied for literature. She received many expressions of gratitude for help and consolation given on vital subjects, and she lent 46 books and distributed 792 tracts, magazines, etc. The following are extracts from letters received from readers:—

"Since I last wrote you I have been reading some "of the great works of Unitarians. A volume of ser-"mons by Stopford A. Brooke, and I have just con-"cluded a careful reading of James Martineau's "'Seat of Authority in Religion.' This masterpiece of "religious experience and research has been one of "the greatest helps I have ever obtained. I feel and "reasonably agree in my deeper nature with its find-"ings, have profited exceedingly by reading and only "hope that some day I may be able to obtain a copy "for myself. A book like that would take me years "to master."

. . . . . .

"I also thank you for sending me copies of 'Unity' "which I think is a VERY good paper. I have very "GREAT faith in your postal mission and am con-"scious it is doing much good, which will result at "least in the broadening of views in so-called ortho-"dox churches if not in direct accessions to Unitari-"anism. As an example while I have been away "from home in search of health I attended a service "at the ——— Wesleyan Church, and heard a "splendid sermon (and not by a young man), but I "made the remark that if John Wesley could hear it "he would turn in his grave."

. . . . . .

A reader who now attends a Unitarian Church, writes:—

"It is like living a new life, and I am deeply thank-"ful that after years of doubt and tossing about we "have been led here."

We hope in the next issue to give particulars concerning the work of some of the other Postal Missions. The "New Theology" is giving us a great deal to do, and producing a voluminous correspondence.

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